





shows that this evil is not restricted to America. Even infidelity has begun to clothe itself with the power of the social principle, and 'Socialism' has at length become the watchword of a dangerous party in the land. It is time for Christians to exemplify their own true character. Christianity is, emphatically, socialism, founded in truth, and cemented by love. The socialism of ungodly men is a delusion, a mockery; 'no bonds can bind his nature.' *—American Messenger.*

## THE REFLECTOR.

THURSDAY, SEPTEMBER 23, 1847.

### Anniversary of the Boston Baptist Association.

The thirty-sixth anniversary of the Boston Baptist Association, was held on Wednesday and Thursday, the 15th and 16th inst., at the church in Brookline. The opening sermon was preached by Rev. Nathaniel Colver, pastor of Tremont Street church, this city, from 1 Cor. xiii. 9: 16—'For necessity is laid upon me. Yea, too is me, if I preach not the gospel.' After an introduction, which spoke of the calling of the first preachers of Christianity, the following doctrine, drawn from the text, was announced as the subject of the occasion. *A call of God to the gospel ministry is definite and imperative.* The subject thus announced was treated under two aspects: 1. WHAT ARE THE DEFINITE INDICATIONS OF SUCH A CALL? 2. THE IMPERATIVE CLAIMS OF SUCH A CALL UPON THOSE TO WHOM IT IS ADDRESSED. Under the first of these, it was urged that personal piety is no indication of a call to preach; nor a desire for the conversion of souls, or to do good; nor an impression that it is one's duty to preach. The positive indications of a call to preach, are, a preparation in nature and a preparation in grace, the first indicating aptness to teach, the second fidelity to Christ.

The imperative claims of such a call to the ministry as the preacher, in his own clear and happy manner, described, were urged from the consideration that these gifts or qualifications are God's; they are, further, Christ's accession gifts. Christ has received them of the Father, as the reward of his sufferings, in order to bestow them upon his church. The touching reproof of the Father to Peter, and his direction to him, 'feed my sheep,' feed my lambs, was affectingly dwelt upon. The imperative nature of a call to preach, is seen not less in the relation that ministers sustain to the salvation of men. They have the gospel committed to their trust, and they are to dispense it. 'What would have been thought of that individual who was recently freighted and charged with food for the starving thousands of Ireland, had he abandoned the voyage, or turned aside from his mission, to speculate in the ports as he passed; yea, should he have devoted these very provisions for the poor, to purposes of his own personal gain? How would he have met those who had made him the almoner of their bounty? But above all, how could he have met at the judgment those starving thousands, the bread of whose life had been by him kept back? Better, far, better, than he whom God has called and furnished to bear the bread of eternal life to famishing, dying sinners, if he shall have refused the call, or have turned aside to speculate, or who shall have abandoned his work for a worldly occupation. Wo, too, to such. They will have trifled with the necessity of lost and perishing souls, and they will find to their cost, that the imperative claims of a call of God to preach the gospel, are sustained by a power equal to his authority.'

The subject was reviewed by remarking that the scriptural indications of a call to preach are of such a character as to be easily distinguished, both by the individual and the church. 2. By some means, the ministerial calling is sadly shorn of its sacredness. 3. The subject points to the manner in which the present extensive demand for laborers in the gospel field is to be supplied. 4. The nature of those peculiar gifts which indicate a call to the ministry are such as admit of, and demand, improvement. 'That man,' said Mr. Colver, 'who is apt to teach,'—who can communicate what he knows, because he knows it logically,—that man on the peculiar susceptibilities of whose mind the very lineaments of the gospel are stamped, is worth teaching. He, of all others, is worth the best mental discipline which can be given him. Came he from the receipt of custom, or the fish-bait, the farmer's plough, or the mechanic's shop, or from the feet of some presiding Gamaliel over our Universities, no matter, he is worthy the place of a disciple for three years at the feet of Christ, or in the best school of the prophets' that can be furnished him.

I would like, did the time or occasion permit, to express a few thoughts on the best method of training such for the ministry; but I can only say, they should be trained,—thoroughly trained. I know that objections are felt and made to theological schools, and I cannot say that, to some extent, I have not sympathized with those doubts. There are some important respects in which I would be glad to see a change in the manner of ministerial education. But while I say this, I am as free to say, that those failures which to any extent have been realized, are not to be charged to the schools, so much as to the churches, for sending them unpropitious materials upon which they have had to operate. I have no hesitation in saying that those young men who exhibited scriptural indications of a call to preach when they entered, have derived essential benefit from the instruction there given them. They have been, or are now, an honor to their calling, and a blessing to the church of God. If those who entered without those indications have enjoyed those advantages in vain, and have failed to become acceptable pastors and teachers, it is just what should have been expected. Blame not the schools, but themselves, or those who sent them there. It is not the province of the schools to make ministers, but to train them. Whenever you have sent a minister to train, I have yet to learn the first instance in which they

have sent you back a failure. By all that is sacred or important in the Christian ministry, or susceptible of improvement in its peculiar gifts, let Christians cherish the cause of ministerial education.

Thus let the churches magnify the office of the Christian ministry. Let them look to Him who has chained death and hell to his chariot wheels, and who has led captivity captive, and received gifts for men, for his incumbents. Let them induce none into the holy office but such as bear the marks of His own preparation, and let them receive, cherish and train such for the greatest possible usefulness in his cause; and above all, let them magnify it, by seeking to make the preaching of the word effectual upon all around them, by being themselves the living witnesses of the power and benefit of a preached gospel.

Like Paul, let ministers of the gospel magnify the office they are called to fill. Let them adorn it with a holy life and godly conversation. Let them drink deep into the spirit of their Master, and wear his likeness. Let them study to show themselves workmen that have no need to be ashamed. Let them give themselves wholly to the ministry of the word, preaching it with demonstration of the spirit and with power, and watching for souls that they may give an account. And then shall the Lord himself magnify it. The efficient heralds of the cross shall be multiplied. Instead of famishing destitution, there shall be plenty. Instead of that imbecility, doubt and desolation which now covers Zion with a cloud, shall be adaptedness, vigor and success. And instead of murmurs and complaints, in every valley, and upon every hill-top, shall be heard the song,

'How beautiful upon the mountains  
Are the feet of him  
That bringeth good tidings,  
That publisheth peace,  
That bringeth good tidings of good,  
That publisheth salvation,  
That saith unto Zion,  
The God reigneth.'

A God-ordained heart,  
Through each benighted coast,  
With joy shall run;  
Success their way shall cheer,  
Nations afar shall hear,  
And come, with love and fear,  
To 'Kiss the Son.'

The sermon of Mr. C. occupied an hour in delivery, and was a very able and excellent discourse, mature and timely in its thoughts, clothed in appropriate and impressive language. It was listened to with profound interest, and a copy requested, by a vote of the Association, for the press.

The Association organized by the appointment of Rev. Dr. Sharp as Moderator, and Rev. Messrs. Shaler and Bosworth, Clerks. The reading of the letters occupied the entire afternoon session to a late hour, but they were heard with more than usual interest. Several of the churches, during the year, have been refreshed. Framingham reported the addition of seventy by baptism; East Boston, thirty; High street, Charlestown, forty-three; Medway, twenty; Old Cambridge, twenty-six; Union church, Boston, six; Woburn, twelve; Hingham, nine; Groton, eight, &c. In all, the additions to the churches by baptism furnished the cheering aggregate of about three hundred, a larger number than any former year since the great revival and many accessions of 1841 and 2.

On Wednesday evening, Rev. J. N. Grant, of Providence, preached from the text, 'Behold the Lamb of God, who taketh away the sin of the world.' The sermon was truly an evangelical feast. It traced the early history of sacrifices, developed with great clearness the doctrine of the atonement, and made a practical application of this doctrine to all the individual and social wants of man. We wish that thousands could have heard the truths so forcibly set home by Mr. G.

Thursday morning was mainly occupied with hearing the Circular Letter, from Rev. S. F. Smith, and a discussion on dividing the Association, which was continued over the adjournment. It absorbed, as we trust will not again occur, almost the entire day. We imply not that there was anything unfraternal in the discussion, but we do imply that it was too long. O that men could learn those hard lessons of fewer words and more condensation! Who that attends upon too many of our public occasions, does not breathe out this desire?

The discussion resulted in the adoption of the following recommendation:—  
The committee to whom was referred the request of eleven churches to be dismissed for the purpose of being formed into a new Association, beg leave to report, recommending  
1. That their request be provisionally granted, with the understanding that if a new Association shall not be formed, they shall be regarded as still belonging to this body.  
2. That if a new Association should be organized it ought to consist, as nearly as practicable, of one-half of the churches now composing this body, and that the division of churches in Boston should be as nearly equal as possible.  
3. That if the new Association should be so formed, it should take the name of the Boston South Baptist Association, this body will take the name of the Boston North Baptist Association.

We see not why the basis of division here recommended, may not meet with the adoption of the churches. The time has obviously arrived when the Association, numbering forty-nine churches and over eight thousand members, should divide. Many motives urge to this course. But it is plainly wrong to divide or separate on any other terms or in any other manner than such as will be alike equitable and honorable to all. The two divisions of the Boston North and Boston South Associations would render a union with either alike desirable, both retaining alike the old family name, and securing at the same time a continued and larger blending in associational relations of city and country.

Before the close, the cause of ministerial education was urged upon the attention of the body, by Rev. T. F. Caldwell, followed by Dr. Sharp, after which the Association adjourned to hold its next session in South Boston. Dr. Sharp is appointed to preach the introductory; Rev. G. J. Carleton, writer of the Circular Letter.

Hospitality and harmony, excellent preaching, a large attendance, a pleasing review of the year in the case of so many of the churches, combined to render this anniversary eminently gratifying.

### A Gory Battle Field.

Such a field is again spread out for the contemplation of America and the world. Some thousands of human beings in one fell encounter have again perished. Our own already diminished army is reduced another thousand, who, with a multitude before them, find a foreign grave. Thousands of Mexicans fatten the soil in the shades of their venerable capital with their life-blood. More veins have been pierced, and more hearts made to cease their beating, in this than in perhaps any other battle ever fought on American shores.

It is unutterably dreadful to think of such a multitude exchanging worlds without a moment of calm forethought—in the turmoil and death-struggles of the battle-field. But over such a scene as this—a scene that will mantle the thousand families in mourning, and sprinkle tears around an equal number of hearths, the spirit of war glows in triumph. What cares the foul demon for all this? The more bloodshed, the more rejoicing, especially if it be the blood of a conceived enemy, though a brother man; the more heart-strings are riven, the sweeter the tragedy.

Is not war, viewed in this, its chosen aspect, inexpressibly horrible? And what must be the guilt of nations, if they madly, and without forethought, plunge into it? To hurry ten thousand thoughtless human spirits, uncleaned and unsanctified, 'before God and without hope in the world,' without the judgment seat, to make them as 'sheep for the slaughter,' is to incur a guilt which cannot wash away. What are all the false pleas of national honor as an offset to the enacting of such horrors? National honor! It is to be merciful as our Father in heaven is merciful. It is to compassionate the weak, like our great Master, to lift up the bowed down, turn the other cheek to the smiter, to be forgiving and forgiving even to our enemies. Truly, the honor of earth is horribly unlike 'that which cometh from God.'

But for what is all this slaughter?—Where these heaps of the slain? Why are Americans of a few different degrees of latitude thus thrown into long trains of corpses—their flesh to nourish and their blood to crimson the plains of Mexico? Why is it, earth asks, and heaven, in mournful notes, echoes back the interrogation. Are Americans becoming a race of fiends?

### Insurrection in Yucatan.

Foreign Correspondence of the Christian Reflector.  
Merida de Yucatan, Y.  
Sept. 16, 1847.

The brig Globe, from Vera Cruz, has touched at Sisal, and sails to-morrow.—Availing myself of the opportunity, I hasten to inform you of the peculiar circumstances under which Yucatan is placed, so that you may have a correct account. We are in a state of insurrection. The Indians of Yucatan, more than four hundred thousand in number, have leagued themselves together, from one end of the peninsula to the other, with the object of exterminating the whites, and restoring the ancient Indian dynasties. Since the conquest, which occurred early in the sixteenth century, the Indian race had gradually sunk into a state of apathy, forgetting their former warlike character, and existing as slaves of the whites, cultivating their haciendas, and performing the most menial services, without apparently the least desire of having their condition bettered.

Since, however, the revolutions of 1810—41—42, a large number of them, who reside in the eastern part of the peninsula, have shown by their actions, that their ancient warlike spirit and ferocity have been but partially extinguished, and that they had only been patiently waiting an opportunity to strike once more their ancient territories, by striking some decisive blow. Since the horrible massacre of three hundred white inhabitants in the city of Valladolid, perpetrated by them last January, troops have been stationed there to prevent further atrocities, and at last all seemed to have settled down into quiet.

The latter part of this past month, a message was received by a family living in a town some one hundred and twenty miles from this, that on a particular day in this present month of August, all the whites in the town were to be massacred, and that as the author of the message, (an Indian) had some degree of affection for the family, he advised them to seek safety by flight. Notice was given to the 'alade,' and the Indian was arrested. After receiving one hundred lashes, he confessed that on Sunday, the 15th of August, all the whites in the town were to be killed; it appeared also that the Cacique or chief was implicated; he was arrested, together with several others, and the conspiracy being proved against them, they were shot. The news ran very quickly, and in less than a week, five thousand Indians had risen up, and falling upon three large towns in the interior, massacred every white person without regard to age or sex. All the troops in Merida, together with the best pieces of artillery, were sent two hundred miles into the interior to attack them.

Ten days since, news arrived at Merida, that a vast conspiracy had been forming all throughout Yucatan; that it had originated among the savage tribes to the eastward, and that for months, the Indians had been working with an astuteness, worthy of a better cause. emissaries had been sent to Merida and Campeche, and all the Indians in our very midst were enlisted—those with whom we have intercourse every day, who work in our houses, cultivate our farms, and are our servants, these had all entered into a horrible conspiracy to massacre us all, the night of the 15th of August, saving only the women.

The plan was, that the Indians to the number of fifty thousand, which number lie within twenty miles of our city, should enter the city quietly the night of the 15th, and a certain number having posted themselves at the door of every house, the suburbs were to be fired, alarm bells rung, &c. During the confusion which should follow, and upon attempting to leave our houses, we were all to be massacred. This was the plan to be followed in every city, village, and town of Yucatan. After this butchery, the Indian emperor was to take possession of Merida, and the descendants of the ancient nobles were to be reinstated. I had forgotten to say that the women were to be saved in order to be the wives of the Indians.

This plan, extravagant and daring as it was, had been circulated throughout Yucatan, and every Cacique and Indian had pledged themselves, body and soul, to its execution; and owing to the profound secrecy which had been observed, nothing was suspected until the plot was discovered, ten days since. But what was to be done? Thousands of Indians had taken up arms in the interior, and the troops and artillery had gone to attack them.

In Merida but 400 troops and 1000 guns remained together with five small cannon. We all turned out, and were enlisted into companies. Night after night with guns in hand, and knives in our belts, we patrolled the city, keeping guard. During these night expeditions, several prisoners were taken, among whom were two Caciques, Indians, but men of wealth and considerably well educated, who reside in this city.

By confession of the prisoners, it appeared that the Indians did not dare attack the city in a public manner, and therefore the plot, being discovered and overthrown, it did not seem probable that anything was to be feared. Still, they would not yield without a hard struggle. Word was sent by express to all the towns, that ample means for defence should be made, against the night of the 15th.

The plot now being discovered, the Indians began to see that it would be impossible to take the city by strategy, and so they apparently wished to take it by force. But spies had been sent into the adjacent country, and scarcely did 500 Indians join themselves together, before the young men of Merida, hundreds in number, and armed to the teeth, were among them, capturing the leaders, and bringing them in triumph to the city.

Every day, we have accounts of the rising of the Indians all around us, but the troops generally succeed in quelling the disturbances, and bringing the chiefs in as captives. If resistance is made, they are shot down like wild beasts.

Here I must explain the character of the Indians. They are cowards in the true sense of the word, and would not dare attack the whites, if their numbers were not far superior; therefore the presence of two hundred whites, well armed, will put to flight a thousand of them. Hence it is that the Indians near the city offer but little or no resistance, and ten men have brought in fifty of them as prisoners, walking together with heads cast down, docile as sheep, for very fear. But these same savages, if the plot had been discovered, would have massacred us.

The night of the 15th, day before yesterday, was passed by all in a state of anxiety. Although the conspiracy had been discovered, and defeated, and several hundred Indians were prisoners in the Castle, yet thousands still remained in our very midst, against whom nothing could be proved, yet no doubt existed but that they were all enlisted against us. But few eyes were closed that night. H. and myself with guns and knives kept watch in the plaza with thousands, ready at the first alarm to give battle. And it must be fierce and desperate, because 5,000 of us must contend with 20,000 or more savages, and among us all, there were but a thousand guns. Those who had not guns, were armed with swords and knives. Horsemen and patrols kept watch over city and suburbs, with rockets to give instant notice in case of the Indians rising.

But the night passed away quietly, and Sunday arrived. On the morning of this day, if the plot had not been discovered and active measures instantly taken, we should all have been slain, without the power of lifting a hand in self defence. Sunday passed away quietly, also the night. Until yesterday and last night, nothing has occurred, still patrols guard the city during the night, and all are ready at a moment's warning to give desperate battle.

In the castle are more than 600 prisoners; of these a large proportion are to be shot in a few days. Some of the prisoners have confessed that it had been arranged, in case the massacre, from untoward circumstances, discovery, &c., could not take place the night of the 15th August, that a postponement should be made to the night of the 6th September.

August 17.—All is quiet; strict watch is kept, however, in the Indian suburbs, and prisoners are brought in at almost all hours of the day and night. The Indians appear to be cowed down at the idea of the overthrow of their conspiracy, and do not dare rise. Still they cannot be trusted; news from the interior are looked for with much anxiety. For the towns are small, and the savages numerous. It is feared that many whites have fallen victims, for in some parts, the news of the discovery of the plot could not have arrived in time, and in those ill-fated places every soul has probably been massacred. For the present, it is thought that the Indians will let the thing drop, but that undoubtedly, another plot will be circulated, and more care will be taken to insure its success. And that when Yucatan relapses into her usual state of apathy, and quiet indifference, another effort will be made.

In future, great vigilance will be necessary, and the Indian must be made to fear still more the white man. Some days since, we received news from the east, that the Indians had fought several pitched battles with the troops, but they perished by thousands. That you may form some idea of their ignorance, I will mention that in battle, if cannons are used they will rush up to the mouths of the pieces, and cover them over with their straw hats, as if thus the ball could not do them harm. Yet these same men all know the use of a gun, and the majority, or very many among them possess them, and are good marksmen.

But I have said a great deal about the revolution, and I wished to give you this correct account, so that you may know in which to place confidence, if the papers should deem it worth their while to give an account of an Indian insurrection occurring in such an out of the way place as Yucatan. I am aware that if you should see any thing in the periodicals about it, that you of course would be very much alarmed. And so I write to quiet your fears, and let you know we are all safe. We sleep every night in the following manner: My brother has a sword which he lays down by the side of his hammock, and I with knife and gun at hand also lay me down to rest.

### Working Ministers.

Messrs. EDITORS,—I sincerely regret that I have omitted the feelings of any in the ministry. I surely have not written as 'the accuser of the brethren,' nor with a wish to enhance 'the already crushing burdens,' of such a band of ministering brethren' as is described by one, who seems grieved by my article in last week's paper. Perhaps the offensive expression was unfortunate—too 'sweeping.'

Yet it was written, not 'unthinkingly,' as another correspondent supposes, but after long reflection, with deliberation, and under a firm conviction of its truthfulness. I have looked at it again, and read the whole correction; and again, I must be allowed to say, 'I sincerely believe that *laziness* is one of the besetting sins of our ministers.' It is one of their besetting sins. I do not say, however, the sin of 'all our ministers, for I afterwards make exceptions. I intended the 'charge' to apply to those who are not 'Working Ministers,' whose chief characteristics I have attempted to delineate. I would by no means condemn the innocent with the guilty, and hope no one will help me to do this work upon myself. But I can hardly persuade myself that a *working minister* can suffer, to any great extent, under the imputation of laziness. It is in the nature of work to show itself, and bear its own testimony in some definite form.

Again I repeat, I have confessed this sin, and do not feel offended that the brethren turn the confession upon me with so much apparent good will. I have confessed it to God, and deplored it before Him, and am trying to atone it. And I have no fears that 'the enemies of the church' can 'hurt' us, while we seek and humbly acknowledge our faults, and strive to forsake them. We tell the world and the church their sins. Would not our success in this work often be greater, if we watched ourselves with a more jealous eye, judged ourselves by a severer rule, and offered less the way to the confession?

To the questions of 'Z.' permit me to reply, that I am acquainted with a large number of ministers in 'our own denomination,' and I fear many of them would, if candid and considerate, plead guilty to the charge. But, lest I be misapprehended, and deepen, rather than heal the wound I have already made, let me ask 'Z.' and all others who may read these notes, a few questions: Are you sure that your standard of ministerial exertion, enterprise, and fidelity, comes up, or very nearly up, to the demands of duty, the necessity of the times, or the full measure of your ability? When you consider what Paul, and Augustine, and Baxter, and Andrew Fuller, and Jonathan Goring, and Judson, and Wade, and Dean have done, and compare with theirs, your physical strength, and mental power, and your learning, and various advantages, and discouragements, do you, or do you not feel any disposition to confess guilty to the charge of 'laziness,' to use a strong expression? Have you practiced that 'unfading industry' which, more than any thing else, made the above named, each in his own way and sphere, great men?

Let me just add—I wish no controversy. I am willing to be corrected when I speak untruly. And I thank the brethren for the freedom they have taken. It may keep me from some error, though I am found correct in this case. ELIJAH.

### Buffalo Correspondence.

Meeting of the American Board—Ordination.—Doubt.

Messrs. EDITORS,—The American Board of Commissioners for Foreign Missions has just concluded in this city its thirty-eighth annual meeting. It has been a very interesting and harmonious session; it has been very fully attended, and an excellent spirit seemed to prevail. This city is a very good point for holding such meetings—the east and west can conveniently here meet, and as was remarked 'look each other in the face.' There were present not only a large number of distinguished clergymen but also of laymen, among whom were Hon. Theodore Frelinghuysen, President of the Board; Chief Justice Williams, of Connecticut; Hon. S. T. Armstrong and Hon. Linn Childs, of Massachusetts; Hon. A. D. Foster, and E. C. Delavan, Esq. of N. Y. and Hon. Mr. Rockwell, of Connecticut. It is indeed not a little gratifying and encouraging to see such men, and holding such positions in society, actively engaged in the work of sending the Gospel to the heathen, and attending and taking a prominent part in the anniversaries of missionary bodies. We hope the attendance of such men on such occasions may be very much increased. They cannot be engaged in a more honorable or important business. The attendance was principally from the Eastern and Middle States, yet the West was well represented, and by such men as Drs. L. Beecher, Stowe, Bullard, &c. The annual sermon was preached by Dr. Magie, of Elizabethtown, N. J. I was not permitted to enter into the Constitution of the Missionary Union. To me, it appears essential to the propriety, if not the existence of the Union, that the representative principle should be incorporated in that Constitution; but it is not the representation of churches, as such, but of contributors. Now a contributor of \$100 at one time, may make himself or any other person a *life-member* of the Union; but an annual contributor of \$50 or \$99 for fifty years, can have no voice in this society. I am far from wishing to have churches, societies, or individuals, who do not contribute to the funds, have a voice directly or indirectly in controlling the funds. But like all other voluntary associations, which raise funds, it seems to me just that the contributors should select the managers. It is deemed so important that suitable men should be elected as a board of managers, that the Society at great expense, meets annually for that purpose. All the churches, and every member is invited, to make annual contributions to the funds, yet no individual or body of people, that does not contribute \$100 at one time, can have a seat, or appoint a representative to that body. There are many hundreds of churches, and many individuals, whose duty it is to contribute from \$20 to \$50 annually, who could not easily contribute \$100 at one time. My opinion is that any contributor of \$50 or \$25, whether by an individual, a church, or society, should be entitled to membership for one year. This form of organization has been found to work well in all our religious societies for many years. Why then should it be set aside for an experiment so objectionable in its appearance? DANIEL HANCOCK.

West Rutland, September 9, 1847.

### Correspondence from Northern New York.

Messrs. EDITORS,—The St. Lawrence Baptist Association convened for its thirty-fourth anniversary with the Baptist church in Parishville, on Wednesday, the 1st inst., at 10 o'clock, A. M. The introductory sermon was preached by Rev. J. M. Bennett, of Malone, from 1 Cor. 3: 23—'Ye are Christ's.' The speaker dispensed with all introductory remarks, and at once announced his subject—'The origin, responsibilities, and benefits of the relation we sustain to Christ.' These points were severally discussed with considerable ability, and a good degree of earnestness. After the sermon, the Association was organized by choosing the usual officers. The letters from the churches presented nothing of special interest. Many complaints were made of the low state of piety among the members. A few copies of revivals enjoyed during the past year. The Association embraces twenty-six churches, twenty of which are in St. Lawrence County, and six in Franklin. Six churches have over one hundred members each, and ten under fifty each. The exercises were adjourned to the session.

receipts of the Board from all sources during the year have been \$233,166.97, and their expenditures \$264,784.83; they have therefore at the present time a debt of \$31,616.86. To meet this debt and carry forward their operations for the ensuing year they need about \$300,000. From the spirit manifested in the meeting there is ground to hope that the sum will be raised. They have sent out during the year 35 missionaries; and 6 missionaries and 3 assistants who had been absent from their fields of labor because of ill health, have returned to them, making in all male and female, 44 that have gone from our shores to heathen lands the past year. Several returned missionaries were present, whose remarks at different times added much to the interest of the meetings; among them were Rev. Messrs. Calhoun, Laurie, and Temple of the mission to Syria; Wilson of Western Africa; Ward, of India, &c. On Thursday morning, an interesting letter just received from Dr. King, at Athens, was read, in which he stated that he had received a message from the authorities directing him to discontinue his preaching, or severe measures would be adopted against him, to which he replied, that he should continue to preach. Dr. Anderson remarked that the Board had written to Dr. King to maintain his position, and if it cost him his life, he could not suffer martyrdom in a better cause or in a better field. They had so written him from the beginning and should so write him to the end. On Thursday evening meetings were held in the 1st Presbyterian church; and in the Washington Street Baptist church; both houses were crowded, and interesting addresses were made by missionaries and others. The session of the Board closed on Friday evening. It is truly a noble body and doing a noble work.

On Wednesday and Thursday last, the Buffalo Baptist Association met at Boston, about 20 miles from this city. The introductory sermon was preached by Bro. C. P. Sheldon. Rev. E. Going was chosen Moderator, and W. R. Brooks, Clerk. The attendance was good, and the session a pleasant and interesting one. Bro. Osgood, the returned missionary, and also Bro. Danforth and Stoddard with their wives, are under appointment to the Assam mission, were present. The churches could not many of them speak of having enjoyed revivals during the year, and there has been a decrease in the Association of a considerable number. It is our prayer that another year may present a different report.

On the 2d inst., Bro. William Branch was ordained pastor of the Baptist church at Williamsville, Erie County. The sermon was preached by Bro. C. P. Sheldon, ordaining prayer by Bro. J. Blain, charged by Bro. L. T. Barker, and hand of fellowship by Brother B. M. True. It was an interesting and profitable season, and we hope the brother ordained will prove a good minister of Jesus Christ. Death is still executing his commission among us, and he numbered among his victims in this city last week, Bro. L. A. Burrows, Jr. Esq. a young lawyer of fine talents and eminent piety. He was the clerk of Washington St. Baptist church, the superintendent of its Sabbath school, and one of its most worthy and active members. He was a bright ornament to the profession to which he belonged, a devoted and humble Christian, and a lover and a promoter of every good work. He was sick but a few days. How uncertain is life, and how important that what our hands find to do, we do it with our mind. SANEH.

### New Hampshire Correspondence.

Messrs. EDITORS,—I have just returned from a pleasant session of the Salisbury Association, which has been held with the church in Bow, of which Rev. J. H. Larned has recently become pastor. On Tuesday afternoon, a Sabbath School Convention was held. Bro. J. M. Coburn was Chairman, and Bro. L. Brown, Secretary. Reports were heard from the Sabbath Schools connected with the Association, after which a discourse was delivered by Bro. E. F. Cummings, founded on Gen. 18: 19, and 1 Sam. 3: 12, 13, in which he illustrated the duty of parents and guardians in training children and those committed to their care. The discourse contained much useful instruction, and a copy was requested for publication. Valuable Essays were read by Mr. S. H. Herriek and H. D. Dodge; the first, on the attendance of the adult portion of our churches and congregations; and the second, on the best methods of rendering Sabbath Schools interesting and useful.

The Association was organized on Wednesday; Bro. Edmund Worth was chosen Moderator, Bro. K. S. Hall, Clerk, and Bro. J. A. Gault, Treasurer. The annual sermon was delivered by Bro. Dodge, from Isa. 60: 1—'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' The preacher's theme was, 'the moral elevation and light of the church.' The subject was discussed with much clearness and power. After the reading of the letters from the churches, in the afternoon, another sermon was delivered by Bro. Coburn, from Prov. 4: 1—'Wisdom is the principal thing.' Theme—Paramount importance of religion; which was illustrated and enforced by several important considerations. Discourses were also preached in the meeting-house, Tuesday and Wednesday evenings, by Mr. Shanon and Hunt, and by other brethren at remote parts of the town. The letters from the churches spoke almost all the same language of the low state of religion. Only a few cases of conversion have occurred the past year, and the additions have not been equal to the diminution. The contributions for benevolent objects in some of the churches have increased, while others have diminished. How much do we need the reviving and quickening influences of the Holy Spirit. On the question of recommending to the churches to contribute to the Missionary Union, for the support of those missions which God has so signally blessed, considerable discussion arose. It was contended by the agents of the Free Mission Society that the Union was not worthy the confidence nor deserving the support of the churches. The objections were answered, and the Union was recommended to the support of the churches by a unanimous vote.

The next session is to be held in Bradford. Considerable dissatisfaction is felt among the friends of Temperance in relation to the present state of the affairs of the Union society. The public, with some substantial reasons is given, will feel unwilling to dispense with the services of Dr. Jewett. Many Life Members were made, and subscribers procured with the expectation that the Dr. was to be sustained and employed by the society. Matters are not right—can they be better explained and set right, than by having a meeting of the State Society? DANIEL HANCOCK.

West Rutland, September 9, 1847.

### Ordination at Stonington, Conn.

Pursuant to a call from the Third Baptist Church, Stonington, an Ecclesiastical Council was convened on the 7th inst., 9 o'clock, P. M., at their house of worship, to consider the propriety of ordaining Bro. Joseph Lewis to the work of the gospel ministry. Bro. S. B. Beatty officiated as Moderator. The examination evinced a thorough Christian experience, a Bible view of depravity, sinfulness, work of the Spirit, sovereignty of God, call to the ministry, and of practical duty. The Council voted unanimously to proceed to ordination in the evening. The order of exercises was as follows:—Reading of Scriptures, by Bro. W. C. Walker; Prayer of Invocation, by Bro. N. H. Matteson; Sermon, by Bro. S. B. Beatty, from 2 Cor. 4: 5; Ordaining prayer, by Bro. A. G. Palmer; Charge, by Bro. J. Asker, President; Hymn of Fellowship, by Bro. M. J. Gosselin; Address to the Church, by Bro. J. Asker; Concluding Prayer, by Bro. W. C. Walker; Benediction, by the candidate. The exercises were adjourned to the session.







## The Family Circle.

## Endurance.

BY ROBERT JOSEPH.

'Tis better to endure the wrong  
Than to be wronged and to be wrong.

The bold encroachments of the strong,  
The shafts of calumny and wit;

The sneering laughter of the proud,  
The sneers and laughter of the crowd.

And harder still it is to bear  
The censure of the good and wise,

Who, ignorant of what you are,  
Or blinded by the shadows of fear,

Look coldly on, or pass you by,  
In silence, with averted eye.

But when the friends in whom you trust  
Was smitten as the morning dew,

And when the friends in whom you trust  
Fly, and are scattered like the dust,

Before the whirlwind of adversity,  
Nor leave you to your own despair,

But even this and these—yes, more,  
Can be endured, and how survive;

The noble spirit will not succumb,  
Although the body fails to thrive;

Disdain and want may bear the frame—  
Held God the soul still in the same.

Hold up your head, then, man of grief,  
Nor longer to the tempter bend;

For soon or late must come relief;  
The colors, dark as night, will fade;

Hope in the dawn will shine as light,  
Trust on the day-star still shall rise.

Conscience of purity and worth,  
You may with calm assurance wait;

The early recompense of earth;  
And e'en should justice come too late

Still Heaven, at last, will show its right,  
Still Heaven, at last, will show its right.

## The Poor in England.

The following extract from an article written by Wm. Howitt, for his "People's Journal," will give our readers some idea of the wretchedness which exists among the poorer classes in many parts of Great Britain:

"Few things distress an intelligent, benevolent, and especially a Christian mind, more deeply, than to observe the extreme necessity of numbers of the deserving poor of our country, and particularly at this moment, in the rural districts. These are the persons who are not obtrusive; they do not complain until they are compelled; they do not make a parade of their grievances and miseries. Still it makes the heart of a philanthropist and a Christian bleed, to perceive what hardships they realize, what miseries thousands of them now endure, and many of them, too, the very germs of our country's future ruin. It is not this appalling scene which has recently come under the observation of the writer.

"One cottage was entered, where was a hard working man, whose wife was ill, and had two young children.

"What do you earn weekly?"

"Five shillings."

"Is that all?"

"Yes; it is with great difficulty that I can earn six shillings."

"What do you pay for your cottage?"

"Two shillings a week; so that on Saturday night, I have three or four shillings to go through the whole of the next week; six shillings, at the best, will more than swallow up all."

"I well know that the wife of this poor man would have perished from starvation at an early stage of her illness, during the winter, had not prompt relief been afforded her, by a neighboring and respectable family, who unexpectedly discovered the extreme distress suffered in not this appalling scene."

"I went into a wretched habitation the other day, where there is a deserving woman at work from morning till night."

"What do you earn weekly?"

"Four and sixpence a week; so that on Saturday night, I have three or four shillings to go through the whole of the next week; six shillings, at the best, will more than swallow up all."

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precious, who has been laid up twice with illness this winter, and whose constitution requires support—he told the writer that he had not tasted a morsel of meat for the last twelve months; such a thing his family can never think of giving.

My heart bleeds for such persons—honest, amiable, industrious. Their temporal condition ought to be improved. They ought to be placed, by their manual labor, in circumstances to enable them to procure a little animal food once a day. Nature requires it; the hard-working man requires it; and we hope the day will arrive, in the history of our deserving peasantry, when they will be able to see a little wholesome meat on their table, and when their children will partake with them of that which is so sustaining and invigorating to the physical frame. We want not luxuries for them, but necessities, and as Shakespeare observes, in Coriolanus,

"What authority asserts on would relieve them."

## I will Try.

BY J. MILTON COBURN.

I will try, issuing from a full and strong heart, achieve wonders. The inviolate purpose of Napoleon to obtain universal dominion, led to the execution of daring enterprises, which sent consternation throughout the Eastern world. But nobler success crowned the persevering efforts of a Washington. Through his instrumentality, tyrants were checked, and the tree of liberty planted, which will thrive till it overshadows this entire hemisphere.

The determinate spirit of the ragged Heine battled through crushing poverty and severe difficulties, up to a Professorship in the University of Göttingen.

The undaunted James Ferguson, the poor shepherd's boy, by mighty struggles and untiring diligence, became a distinguished philosopher.

Little did men think, when they witnessed the grotesque appearance of Benjamin Franklin, trading through the streets of brotherly love, with one roll under his arm, and eagerly devouring another, that his name would be handed down to future generations, as a diplomatist, patriot, and sage.

Many sons of misfortune and indigence, by clinging fast to the simple motto, 'I will try,' have arisen from humble obscurity, and made their names illustrious in the annals of the world.

Fifteen years ago, I became acquainted with two young men in the pursuit of a classical education, who have since illustrated the value of 'I will try.' Their names I will call James and Percy. They were classmates, occupying the same room. James was a poor, but industrious and persevering student. Percy was a poor, but industrious and persevering student.

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